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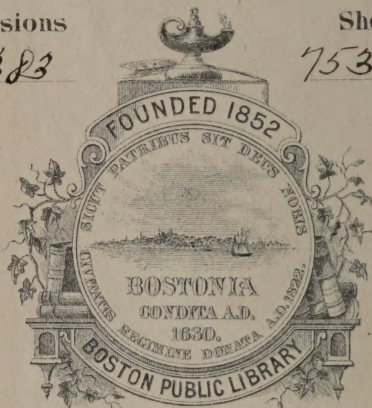


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Jan. 4, 1894.

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American Board of Commissioners for
Foreign Missions.

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BASKET OF MISSIONARY CHIPS

PICKED UP IN A HURRY.

BY A MISSIONARY IN JAPAN.

C
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Printed for the American Board.

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anon.
(36383) Jan. 4. 1892

BASKET OF MISSIONARY CHIPS

PICKED UP IN A HURRY

THE summer school of the Japan Mission of the A. B. C. F. M. on Mount Hiei had come to an end, and though the September sun was scorching hot, duty called us to go down into the heat and take our chances of being baked alive. So we went many hundred miles, half suffocating, across the plains of Japan, to our distant station — no matter what its name, for I may write some things that it would be better not to locate with too great precision. We no sooner arrived than we were cordially invited by the trustees of a certain school to attend a meeting, at which it was proposed to recognize the assistance we had given the school by presenting each of us missionary teachers with a gold medal. Of course we accepted the invitation, and a high official made the presentation speech, whereupon we stepped forward and received the medals from his hand. Another high official kindly congratulated us, and just at that moment a congratulatory telegram from one of the peers of Japan, who is quite interested in the school, was announced and read. To top off with there was a feast that, with the speeches, lasted three hours, and that day's work was done.

THE LEPER'S HOME.

As my passport was good for fifteen days more, I planned a trip with our Japanese pastor to one of our out-stations, where live three young men who have just been graduated from our theological seminary in Kyōtō, and were beginning in the North their first missionary work. We were met at the station by two of the Christians, and escorted four miles in jinrikishas to the village, where we were entertained in the home of a leper. His house was large and clean and attractive, as all the houses of well-to-do Japanese are. The only drawback was the disease that all the world over is dreaded as one of the bitterest woes that can befall a human being. It had come to this young man in the prime of life, when his ambition and hopes were high, and had filled him with despair and had driven his bride in disgust from his side. But just then the glad tidings that somehow are able to give divinest hopes where all else is dark, found him, and her too. I baptized them. They have eaten at my table, and I have made their home my headquarters. While there this time the Christians came freely, as usual — men of rank and learning, as well as the ignorant commoners. One visitor is a member of the first Parliament. Not a word or look could be detected that showed any hesitation in being with a leper. We all talked till near midnight, and the next morning before we were fairly up began

THE DAY'S WORK.

A preaching and communion service was held in the morning, in making ready for which the great question was what to use for bread and wine. For we are in a land where neither was known till recently, and there are no words for these two things in the Japanese language. The French has contributed the word *pain*, which is now pretty well naturalized; but for wine a compound word, meaning grape-*saké*, has been made to order. Since there was neither *pain* nor grape-*saké* they used something else—what, I don't know. But the joy and spiritual strength of the hour did not depend on the outward materials so much as on the promise of the Saviour to be present with his followers.

The morning and the afternoon found us with two more meetings on hand—one a service of gratitude in view of the three graduates who, for the first time since baptism, were now meeting with their old friends. The meeting house is the second story of a little factory where silk is reeled from the boiled cocoons. The reels and simple hand machinery were packed at the ends of the hall, while the Christians were packed in the center. Among the thanksgiving speeches was one by a member of Parliament, whose political life had evidently not dampened his faith in the worth and need of Christianity. The work of the American Board here was most emphatically praised; and nothing that has been

done by missionaries in this village, or by the teachers of the Kyōtō school, for the good of this region was forgotten. A new spirit of consecration and determination to work for the North of Japan was evident in the words of these young men; and it is a most hopeful sign, one you all should know, that there are from this distant North in the Kyōtō School over twenty students who are organized into a "North Eastern Band" for the purpose of pushing Christian work in this region.

A sociable took up the rest of the afternoon; and in the evening four sermons, topped off by another sociable, at which I unexpectedly received presents of tortoise-shell ware, floss silk, and a chicken — these carried us on into midnight. By daylight the next morning we were off for home, pretty well used up in body, but with pleasant memories and new hopes.

ANOTHER LITTLE TRIP

Was planned for us the next week to a town that has sent over a dozen students to schools in which our missionaries teach. One of the North Eastern Band has been working there two months, and with the help of these students has led over twenty persons to begin the study of the Bible. It is a thoroughly wide-awake town, with political influence enough to have one of its citizens elected to Parliament. Some seven hundred were present to listen to four addresses on Christianity.

Among these were conservative Confucianists, school-teachers, Neo-Buddhists, and *Sōshi*.

These latter are a class of wild young men who are giving Japan much trouble by their disorderly conduct toward officials, several of whom have been attacked and wounded by them, and arrests do not seem to lessen their number. One of these rough leaders, who could boast of having used his cane on the head of a member of Parliament, was present with the distinct purpose of breaking up our meeting; but the eloquent and pointed address of the pastor was "so sweet" that he confessed the next day to the evangelist that he could not find any good chance to raise a disturbance. He thought his time for an attack had come in my speech when I quoted Dr. Neesima as having said that Buddhism did not allow a woman to go to Paradise, since from birth she is an unclean thing. At this he stood, and flourishing his stick, shouted, "It's a lie! a lie!" To which I replied that if it was a lie, he could thank one of his own nation for it, as I was merely quoting the words of a Japanese. Thus I saved my skull, perhaps, from the crack of a *Sōshi* stick; at any rate, he made no more disturbance. He told the evangelist afterwards that he never knew that Christianity was so widely concerned with every department of life—with the family, society, education, and government. "I must look into it for myself," he said.

“ Well, then, how about your *saké*-drinking? Two quarts a day, is it? Can you stop off? ”

To this he replied, “ I hardly know; ’twould be pretty hard. I might try it gradually — a quart a day for a while — and see.”

THE VISCOUNT’S VISIT.

Among my recent visitors is an officer in the army with the title of Viscount. He came to say he is a Christian, and is trying to start a Christian club among the soldiers. He is willing to give half of his salary to make it a success. For six months he has been working at it, but can’t make it go; so he wishes me to take hold and see if a foreigner can effect anything. I told him the foreigner would try; but I know it will be about the hardest job ever offered to me, for some of the non-commissioned officers have been studying Christianity with me since New Year’s, and I can frankly say they have, week after week, brought me the toughest questions I’ve ever had to work through with any inquirers. Here are some samples as they came from these skeptical fellows:

What proof is there of a future life?

How could *a star* lead the wise men?

How could a thing so great as *a star* stop over a place so small as a house where the babe was?

What is the Kingdom of Heaven? And hell! I don’t believe in that at all, though it may be foolish for such an ignorant fellow as I am to

say so. Is the Christian hell like the Buddhist's?

Then God—what is he? Is he anything more than law or force? Is my conscience God? Is God a name only, or a real being?

Please tell us about the devil, too? What is he? When he tempted Christ was he inside of him or outside? If inside, then Christ was both the tempter and the tempted, wasn't he?

Are we created by God in this mixed state of good and evil, being compounded of both? Did God make evil? Did he make the devil? If not, how came he to exist?

How could Christ have power to work miracles? Do reasonable men in the West really believe them? Does the same power exist now in any one?

Did God really create all things? Did he make time and space?

How can one man's act atone for sins committed eighteen hundred years after that? What became of sinners before Christ's day?

These are specimens, merely, of what I had met before; and by patience and perseverance had so met them that one and another of these soldiers have accepted Christ as their divine Saviour, and have been baptized. So I shall gladly go to the Viscount's club, and some of my soldiers will go with me. To have four or five Christians among a company of twenty will be an immense help, and there will be more victories.

THE STUDENT CLASSES.

In the near Government College of six hundred students is a band of about twenty-five Christians. I have long been wanting an invitation to their club, but a foreigner must not *seek* it. My study, however, is open every Saturday night for any students, and last week eighteen came, of whom three belonged to the club. We had a talk together for two hours and a half on the question whether Japanese have souls or not. There were those who frankly said that they did not know what a soul is, and so, of course, didn't know whether they had any or not. We are living in a land where persons, otherwise intelligent, sometimes beg a missionary to be so kind as to prove that they have souls! And we are dealing with a language in which the term for *God* may mean eight hundred thousand gods, or one's own soul, or something strange, or perhaps the one God. So we have to go very carefully; and it is no wonder that people don't know about a thing that in one connection may mean one thing and in another something decidedly different. Well, the meeting was not a sleepy one. You may be sure that if foreigners have souls, and they are worth having, the Japanese don't want to be without them. The interest awakened may be estimated from the fact that I was invited to meet with the club every Sunday if possible.

While writing these lines a student from another school came in to tell me that the ten Chris-

tians of his school had held a meeting to consult how to induce other students to become Christians. They had formed a club and engaged a room for a weekly meeting, and they wished me to teach them the Bible regularly. And they plan to work personally in connection with the club.

A FUNERAL.

Yesterday my house was opened for the funeral service of one who had been my servant for four years. As I was greatly amazed at the addresses made, I will give the drift of some of the remarks. The brother-in-law, an evangelist of the Presbyterian Church, said that the man, when a boy, was one of the worst in the whole city, and a constant source of anxiety and shame to his relatives. He left home early and went to Tōkyō with the determination to be a leader in every form of wickedness. He went with the worst people, tried to out-drink the heaviest drinkers, engaged in rough fights, repeatedly wounded others, was himself sometimes knocked down, and once or twice was thought to be killed. Arrested repeatedly, he was known in nearly every police station in that wide city.

Of course he wasted his strength, was reduced to a mere wreck of a man, and after twenty years of such a life was contemplating some extreme act when his uncle, from a distant province, providentially met him, but passed him, not quite recognizing the changed face. He turned and

called the nephew's name. The ruined man of forty turned too, and the meeting was in every way the turning point of a singularly wretched life. He was taken home, and as his sisters and father sat around him they prostrated their whole bodies hard on the mats before him, and with deep sobs begged him, in the name of their new Saviour, Jesus Christ, to cease his evil ways and become a new man. They covered his sins and his weaknesses, giving him of their own strength and joy. Their pastor got him a place in my house, keeping me in ignorance of his desperate character. As we wanted a man and wife for our work, they trotted around and found him a Christian widow, much older than he, and brought her to us first, to see if she would answer our purposes. He peeped through the crack of the paper slides to see the face of his future wife, while we decided whether she would suit us or not. We liked her, and so he married her. And during these four years this once reckless man has been a faithful servant, dropping all his bad habits but the memory of them, and serving his Saviour with such repentance and sincerity that he has led many to study his religion, three of whom are now asking for baptism. This story touched us all with a new sense of the power of Christ to change a man's character. Two Japanese pastors, who had studied in the States, spoke at his funeral, and two others attended his burial.

Thus the hot days of September are nearly passed, and the doors are opening more widely than we are ready for. Yet no missionary can be in this land long without seeing that there are

SOME HINDRANCES

To Christian work that are greater and deeper than many in their first years think for. A wider preparatory work by experienced pastors and missionaries is absolutely essential before you can expect large additions to the churches. Without a doubt Christian thought is modifying the customs and traditions of ages. But it will be many, many years yet before there is a glad and conscious acceptance by the majority of the nation of Him who gave himself to the world in the profound words, "*I am the Way, the Truth, and the Life.*"

On looking over this basket of chips, they look rather dry. But it occurs to me that it takes dry chips to start a fire. And if you who read this will only take pains to think over the various classes I've written about, and bring a little spark of divine fire into these chips, they will surely make a little flame — perhaps a large one.

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